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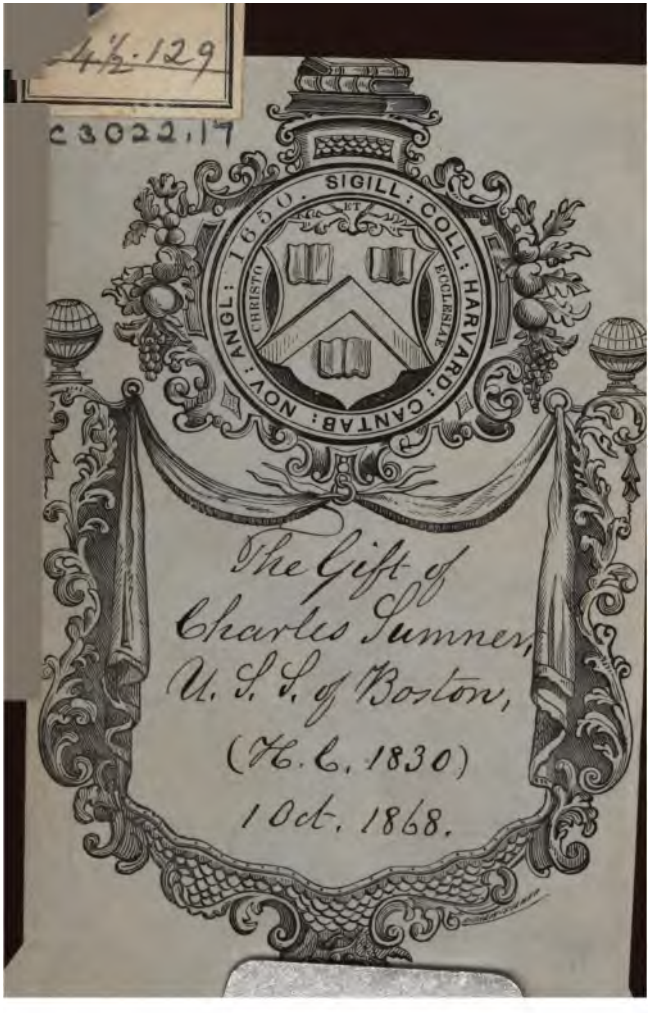

The Gift of
Charles Sumner,
U. S. S. of Boston,
(H. C. 1830)
10 Oct. 1868.

Hon Charles Sumner

Compliments of the

Translator

TERMS OF UNION WITH THE GREEK CHURCH.

CORRESPONDENCE

OF

PETER THE GREAT

WITH THE

GREEK PATRIARCHS,

AND THEIR

CORRESPONDENCE WITH THE RUSSIAN SYNOD

AND THE

CLERGY OF THE EPISCOPAL CHURCH IN GREAT BRITAIN.

ENTERED, according to Act of Congress, in the year 1865,
BY WILLIAM C. KING,
In the Clerk's Office of the District Court of the United States for the Southern District of New-York.

Greek church.

TRANSLATION

FROM THE

ORIGINAL GREEK,

OF

A PAMPHLET

ENTITLED: Peter I. Czar of Russ

"LETTERS OF THE MOST PIOUS KING, AND OF THE MOST HOLY PATRIARCHS, CONCERNING THE ESTABLISHMENT OF THE MOST HOLY SYNOD;

WITH AN

EXPOSITION OF THE ORTHODOX FAITH OF THE EASTERN CATHOLIC CHURCH."

BY

WILLIAM C. KING,

Of Athens, Greece.

New-York:

JOHN A. GRAY & GREEN, PRINTERS AND STEREOTYPERS,

CORNER OF FRANKFORT AND JACOB STREETS.

1855.

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1868, [illegible]
Gift of
Hon. Charles Sumner
(S. C. 1830)

"With the blessing of the Most Holy Synod."

PREFACE.

THE Pamphlet of which the present is a translation, was printed at Athens, Greece, in 1844, with "*The blessing of the Most Holy Synod*," as appears on the second page.

One of the first professors in the University of Athens, told me that it was previously printed in Russia.

The translation into English I have compared with the original Greek, and consider it as essentially correct; and I recommend the perusal of it to all who wish to know the state of the Greek Church, and what it professes to believe at the present day.

JONAS KING.

NEW-YORK, April 14, 1865.

LETTER OF THE EMPEROR,

PETER THE FIRST,

TO THE

PATRIARCH OF CONSTANTINOPLE, JEREMIAH.

To the most holy, most wise, and most learned Œcumenical Patriarch of New Rome, Jeremiah, our father in Christ, with due reverence we send brotherly salutation.

As an obedient son of our much-desired orthodox mother, the Catholic Church, ever preserving respect for your all-holiness, as the chief shepherd of the orthodox Catholic Church, and

our spiritual father, we judged it necessary to make known to you the following: Forasmuch as among the many cares for the improvement of the kingdom committed to us by God, and of the peoples subject, according to the duty of the authority given us by God, we have turned our eyes and attention both to the ecclesiastical government and to the priesthood; and seeing in it not a few disorders, and its concerns not in due order, we have felt in our conscience, not a vain fear, lest we should appear ungrateful to the all-wise divine Providence, if after having been counted by it worthy of so great prosperity in the improvement of the military as well as of the political order, we should neglect the correction of the ecclesiastical government, and of the priesthood;

and that we may not be found without excuse, when the Judge, without respect of persons, shall demand of us account of the so great oversight, committed to us by Him. Therefore, according to the example of the first pious kings in the Old and New Testament, assuming the care and zeal for the correction of the ecclesiastical government and of the priesthood, and not having for this more suitable means than the Synodical Government, after much correct investigation and counsel with the priesthood, and with the laity of our kingdom, we judged proper to establish a Spiritual Synod, of equal power with the Patriarchs, that is, a most high-spiritual, governing assembly for the government of the Russian Church of our royal kingdom, (taken from) wor-

thy consecrated individuals a sufficient number, both of the high-priests and of the superiors of the cenobites; and have by our decree ordered all our subjects, both clerical and laic, to count this government venerable and sufficient, and to be subject to this Synod in all ecclesiastical affairs, as they formerly were subject to the patriarchs of all Russia. And by our order we have commanded the sacred and most holy Synod to govern the holy Church in all things, without any change, according to the dogmas of the holy Orthodox Catholic Church, of the Eastern dogma, and to hold those dogmas as an infallible rule of ecclesiastical government; whereupon they, by oath, within the holy Catholic Church, having kissed the *holy cross*, and signed with their own

hands, bound themselves to this. We are then confident that your all-holiness, as first high-priest of the Orthodox Catholic and Eastern Church, will approve this, and confess as just this our order, and the Spiritual Synod established; and give information concerning it to the other most blessed Patriarchs, both of Alexandria, Antioch, and Jerusalem.

And as we have with great pleasure ordered this most holy Spiritual Synod, to hold relation and correspondence with your all-holiness, in all ecclesiastical affairs, we trust also that your all-holiness will be pleased to preserve a correspondence and relation with this Synod, with regard to spiritual affairs, in so far as they contribute to the interest of the Church, as it was formerly

preserved with the Patriarchs of all Russia. And if ever they should seek from your all-holiness any good counsel for the benefit and better economy of the Church, we beseech you in such circumstances not to count them unworthy of this, for the common interest of the Orthodox, since we with peculiar pleasure promise your all-holiness to show every submission to your requests.

At the same time, we make known to your all-holiness, also, that the most high God in his unutterable judgments, according to his great compassion toward us, has been pleased to grant unto us his divine mercy, by blessing us and our people, and giving us joy, because on the thirtieth of August, of the present *year,* the long and cruel war which

continued between us and Sweden for upwards of twenty years, received by our successful and victorious arms, a happy termination in the Congress held in the city of Nystat. For by commissioners appointed by both parties, everlasting peace was agreed upon between us and Sweden, and in this manner Sweden ceded to us, that we may for ever hold the places fought for by our arms, on the shore of the Baltic Sea, Livonia, Esthonia, Ingria, and a part of Carelia, and of the principality of Finland, with all the cities and villages and harbors, that is, the most distinguished cities and fortifications in those provinces — Riga, Pernov, Reveli, Derpt, Narva, Viborg, and Kexholm.

And we doubt not that this our agreement of perpetual peace, and the

consequent increase to our kingdom, will be agreeable to you, and bring you joy, as one who prays for us, and as chief shepherd. And we hope with consolation that your all-holiness, with all the priesthood, will not fail to send up to the most high God a hymn of praise and thanksgiving for so great divine mercy, poured out upon us, and henceforth beseech his infinite goodness to grant to our kingdom firmness, peace, and tranquillity.

On this account, we are under obligation to render to your all-holiness due gratitude, and worthily to reward you.

Thus, therefore, we ever remain the obedient spiritual son of your all-holiness, our spiritual father, and most high and œcumenical chief and shepherd.

Published in Petersburg, the 30th of September, 1721.

The original letter, in the Russian dialect, His Royal Majesty was pleased to sign with his own hand.

LETTERS

Of the Most Holy Patriarchs to the Most Holy Synod.

(I.)

Jeremiah, by the mercy of God, Archbishop of Constantinople, and Œcumenical Patriarch.

Our mediocrity, by the grace and authority of the all-holy, life-giving, and consecrating Spirit, ratifies, confirms, and declares the Synod in the Russian, holy, great kingdom, appointed by the most

pious and most serene Autocrat of the holy kingdom, of all Muscovy, Little and White Russia, and of all the Northern, Eastern, Western, and many other places, the possessor, Peter Alexiades, the Emperor, according to the Holy Spirit, beloved and greatly desired, to be and to be called our sister in Christ, a holy and sacred Synod by all the pious and Orthodox Christians, both clerical and laic, governors and governed, and by every one in office; and it has permission to perform and do whatever the four apostolical most holy patriarchal thrones perform; and warns, exhorts, and commands it (the Russian Synod) to observe and keep immovable the customs and canons of the Sacred Œcumenical Holy Seven Councils, and all whatsoever the Eastern Holy Church keeps

and observes; and to remain immovable for ever; and may the grace of God, and the prayer and blessing of our mediocrity, be with it, (the Russian Synod.)

September 23d, 1723.

Jeremiah, by the mercy of God, Archbishop of Constantinople, and your brother in Christ.

(II.)

Athanasius, by the mercy of God, Patriarch of the great city of God, Antioch, and of all the East.

Our mediocrity, by the grace and authority of the all-holy, life-giving, and consecrating Spirit, ratifies, confirms, and declares the Synod in the Russian, holy, great kingdom, appointed by the

most pious and most serene Autocrat of the holy kingdom of all Muscovy, Little and White Russia, and of all the Northern, Eastern, and Western, other places, the possessor, Peter Alexiades, the Emperor, according to the Holy Spirit, beloved and greatly desired, to be and to be called our sister in Christ, a holy and sacred Synod, by all the pious and Orthodox Christians, both clerical and laic, governors and governed, and by every one in office; and has permission to perform and do whatever the four apostolical most holy patriarchal thrones performed; and warns, exhorts, and commands it (the Russian Synod) to observe and keep immovable the customs and canons of the sacred Œcumenical Holy Seven *Councils*, and other things, as many

as the Eastern Holy Church keeps; and to remain immovable for ever. And may the grace of God, the prayer (εὐχή) and blessing of our mediocrity, be with it, (the Synod.)

September 23d, 1723.

(III.)

Jeremiah, by the mercy of God, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch.

To the most pious, sacred, and most Orthodox Russian Holy Synod, sister beloved in the Holy Ghost, we give blessing from God, and salutation in Christ, in a holy kiss.

And now we explain to her, after the answer to the things proposed and sought by those who inhabit Great

Britain, concerning which we wrote at large and sufficient, together with our other brethren the Patriarchs, who were here, and signed, (our names,) and called her sister. But the Patriarch of Alexandria has gone to the everlasting mansions, and at present a suitable person for his throne is sought for. And the Patriarch of Jerusalem, after he had signed the orthodox confession, and the letter which was written (with) regard to the orthodox confession, was taken ill, and is confined to his bed. On this account, each of us remained by himself, after having ratified and confirmed in this sacred Synod, according to the request, and as it (the request) contained that of ratification, our mediocrity ratified it, as also our brother, the most *blessed* Patriarch of Antioch, as his

ratification also appears. And after this we have the care (to procure) the ratification by others, if sought for, that it may be sufficient. And if any thing else happens to be sought, let us freely have the news.

And may the grace of God and prayer, and the blessing of our mediocrity, be with it, (the Synod.)

September 23d, 1723.

(IV.)

Jeremiah, by the mercy of God, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch:

Athanasius, by the mercy of God, most blessed Patriarch of the city of God, Antioch:

Chrysanthus, by the mercy of God, most blessed Patriarch of the holy

city Jerusalem, to the holy and sacred Synod (send) apostolic blessing and salutation in Christ.

Concerning the things proposed and sought by those in Great Britain, we wrote previously to you and to them, that we should afterward give answers.

But now having perused those things written again to us by them, and having understood the meaning, we write more at large and more fully, and send the exposition and the opinion of the orthodox faith, of our holy and Catholic Eastern Church of Christ, which exposition is also an accurate answer to all the propositions proposed by them, and besides this we have nothing else to say or answer. And we counsel also your sisterly reverence, that as you received from the beginning, so to keep

and observe with all the soul and heart and with Christian piety, the dogmas of the orthodox faith of our Eastern holy Church of Christ; so also from this time and henceforth to remain unmovable and unshaken in those pious dogmas of orthodoxy, the rules and commands and ordinances with the ruling Church, and every church performing the rites within its dominion, that is, never to make any other division, nor propose any (addition) to those said concerning the divine dogmas of our pious faith and orthodoxy, inasmuch as these same orthodox dogmas were previously examined, and, after due consideration, accurately ordained of old by the holy and Œcumenical Councils, and the inspired Holy Fathers, received by tra-

dition and uninterruptedly and inflexibly professed by our holy and Catholic Church as they were ordered and defined, and to which it is not permitted either to add any thing else, or to take away any thing from them. And upon these also the whole body of our Holy Fathers in general firmly fixed and resting, pleased God as pious men, and become worthy of the eternal good things of the kingdom of heaven, were glorified and are blessed, (for it is impossible for those who think otherwise, as they do not think rightly, to please God and obtain divine blessedness.) And do you, if you have the intention and wish to write to them and answer them, so in all things write, saying that this is the opinion of our Eastern *Church, as set* forth and presented in

the Exposition of Orthodoxy, as has been said, and now sent by us to them. For thus, and not otherwise, will the union take place; and they will be one with us if they are of the same mind with us, and will be of the same opinion. And may God, who wills that all men should be saved and come to the knowledge of the truth, grant that it may be approved by them, and that they may agree to these same things, having the same mind with us, according to the divine will and pleasure, for the benefit of their souls and salvation.

And may the grace of God, who oversees all, and who is the guardian of all, watch over your most venerable and orthodox institution, (the Synod,) keep you firm and rejoicing,

give you unfailing happiness, long life, and prosperity, and by his divine grace and philanthropy, may you progress in every good and saving work.

In the year 1723, in the month of September, Jeremiah, by the mercy of God, Patriarch of Constantinople, your fervent well-wisher, and in Christ, your brother.

Athanasius, fervent well-wisher, and in Christ, your brother.

Chrysanthus, by the mercy of God, Patriarch of Jerusalem, and in Christ, well-wisher and your brother.

EPISTLE

of the Most Holy Patriarchs of the Catholic Eastern Church, concerning the Orthodox Faith.

The most holy and Œcumenical Patriarch of Constantinople, New Rome, Jeremiah:

The most blessed Patriarch of the city of God, Antioch, Athanasius:

The most blessed Patriarch of the holy city Jerusalem, Chrysanthus, and the most sacred high-priests present, that is, Archbishops, Bishops, and the body of all the Christian, Eastern, and Orthodox Clergy, to the most reverend Archbishops and Bishops in Great Britain, and to the most reverend clergy with them, longed for in Christ, (send) brotherly salutations in the Holy

Ghost, and (wish you) every good that is from God and which is saving.

Your unanswered letter, in form of a little book, in answer to the answers previously sent by us, we have received, from which having learned your good health and the zeal which you have, and reverence for our Eastern Holy Church of Christ, we rejoiced not a little, accepting as reasonable your reverential gratitude, and the readiness and willingness which you have for the union of the Churches, which union is the support of the faithful, and with which Jesus Christ our Lord and God is well pleased, who also gave to his sacred disciples and apostles, as a proof of their fellowship with him, love to each other, concord and unanimity. We, therefore, accord-

ing to your request, answer you in brief, and say, that having perused with care the things again written by you, we have understood the meaning of the things written, concerning which we have nothing else to say, except the opinion and sentiment of our Eastern Church, previously made known by us to you; and the same also we say again in answer to all the propositions sent by you to us, that is, that our dogmas, and the opinion of our Eastern Church were formerly examined, and were rightly and piously ordained and commanded by the Holy and Œcumenical Councils, and that it is not permitted to add any other thing to them, or at all to take away from them; and for those, who wish to agree with us in the divine dogmas of

the orthodox faith, it is necessary to follow and be subject to the things ordained and commanded by the order delivered by ancient tradition and the tradition of the fathers, and by the Holy and Œcumenical Councils, from the time of the Apostles and of the Inspired Fathers of our Church down to the present time, with simplicity and obedience, and without any other examination or intermeddling. And such answers suffice with regard to the things written by you. But for more full and incontrovertible information, we send to you more at large the exposition of the orthodox faith of our Oriental Church, as contained in that drawn up many years since, with much deliberation, by the so-called Jerusalem *Council,* in the year of salvation 1672,

which was afterward printed in Greek and Latin in Paris, in the year 1675, and it is probable that it may be found there and with you; and from that you may know and understand indubitably the pious and orthodox sentiment of our Eastern Church; and if you consent to, and are satisfied with these things believed by us, you will be altogether one with us, and there will be no difference between us. And as to other customs and orders of the Churches and the right arrangement of the sacred rites and the liturgy, the correction of these will be without trouble and easy, when once the union with God's help shall be made, since, as is manifest from ecclesiastical historical books, that customs and certain orders have been and are changed in different

places and churches; but the unity of the faith, and agreement in sentiment with regard to dogmas remains the same. And may God, the overseer and guardian of all, who will have *all men to be saved and to come to the knowledge of the truth*, (1 Timothy 2 : 4,) grant that the judgment and decision concerning these may be according to his divine will, for the benefit of the soul and salvation.

The things believed and entertained by the Eastern Orthodox Christians, are the following:

Art. I.

We believe in one God, true, almighty, and infinite, Father, Son, and Holy Ghost: Father unbegotten, the *Son begotten* of the Father from eter-

nity, of the same substance with him, the Holy Ghost proceeding from the Father, of the same substance with the Father and the Son. These three persons, in one substance, we call the all holy Trinity, by all creation for ever blessed, glorified, and adored.

ART. II.

We believe that the divine and sacred Scripture is inspired of God, and on this account we ought to believe it without doubt, not indeed otherwise than as the Catholic Church has expounded and handed down. For every abomination of the heretics receives indeed the holy Scripture, but misinterprets it, using metaphors and equivocations, and sophisms of human wisdom; confounding what should not be con-

founded, and trifling with things not to be trifled with. For if one here and another there daily had a different opinion concerning this, the Catholic Church of Christ would not be, by the grace of Christ, to the present day a Church having one opinion concerning the faith, and always believing the same immovably; but she would be split up into ten thousand fragments, and be subject to heresies, and she would not be the holy Church, the pillar and ground of the truth, unspotted and without blemish; but she would be the Church of evil-minded persons, as without doubt the Church of the heretics appears to have become, who are not ashamed to learn from the Church, and afterwards wickedly reject her. Therefore we believe also that the tes-

timony of the Catholic Church is not inferior to that of the holy Scripture. For one and the same Holy Ghost being the creator of both, it is precisely the same to be instructed by the holy Scripture, or by the Catholic Church. Finally, it is possible that any man, speaking of himself, may make a mistake, or deceive, or be deceived; whereas, on the other hand, as the Catholic Church never spoke, or speaks of herself, but of the Spirit of God, (which Spirit continually enriches the teacher,) it is altogether impossible for her to err, or any way deceive, or be deceived, but is always as infallible as the sacred Scripture, and has perpetual authority.

Art. III.

We believe that God, who is exceedingly good, from eternity ordained to glory those whom he has chosen, and gave up to condemnation those whom he rejected; but not that he thus willed to justify those, (the former,) and give up to condemnation these (the latter) without cause; for this would be unfitting for God, the Father of all, who has no respect of persons, and who wills that all men should be saved, and come to the knowledge of the truth. (1 Tim. 2 : 4.) But foreseeing that those (the former) would use their free-will well, but these (the latter) ill, he foreordained, or condemned. But we understand the use of the free-will thus: That divine and enlightening

grace, which also we call inceptive, by the divine goodness, affords light to all in darkness who are disposed to obey it, (because it does not benefit those not willing to obey it, but those willing,) and who are disposed to assent to the most important things which that commands for salvation; subsequently there is given to them a special grace, which, co-working, and strengthening, and rendering firm their love toward God, that is to say, to do the works which God wills us to do, which things the inceptive grace enjoins upon us to accomplish, justifies and renders them foreordained. But those who are not willing to obey, and consent to this grace, and who for this reason do not do what God wishes us to perform, and, by the artifices of Satan, abuse the free-will which

they received from God, for the purpose of willingly performing what was good, are given up to everlasting condemnation. But for the execrable heretics to say that God foreordains or condemns without reference to the works of those foreordained or condemned, we know is impious and profane. For thus would Holy Writ be inconsistent with itself, which teaches the faithful that salvation is through works, and supposes that God alone is the cause, according to the enlightening grace which he gives previous to the supposed works; to show to man the truth of divine things, and teach so that he, if he should wish, may consent to it, and do what is good and pleasing, and thus attain salvation; it does not take away the act of willing or not willing to obey him. But

that the divine will should be the cause of those who are condemned thus simply, and without reason, what madness does it not show! what sycophancy does it not bring against God! and what injustice and blasphemy does it not most loudly proclaim! For Divinity is not tempted of evil, and equally desires the salvation of all; as we know that respect of persons has no place with him, and we acknowledge as right the giving up to condemnation those vessels which have become profane, by their own wicked choice and impenitent heart. But we never say that God is the cause of eternal punishment, of cruelty, and unmercifulness, and misanthropy; as he has declared that there is joy in heaven over one sinner that repenteth. God forbid that we should

so believe or understand while we exist; and we would subject to eternal anathema those saying and believing such things, and we know them to be worse than all infidels.

Art. IV.

We believe that the Triune God—the Father, the Son, and the Holy Ghost—is the creator of all things, visible and invisible; the invisible are the angelic powers, and rational souls, and devils, although God did not create devils such as they afterward became of their own choice; but the visible are the heavens, and things under heaven; that the Creator, by nature good, created all things, whatever he made, very good, nor can he ever be the Creator of evil. If there is any thing evil, in man

or devil, that is to say, sin which takes place against the Divine will, that evil is of man, or of the devil. For we do not know that any thing evil exists in nature itself. For it is a true and infallible rule that God is in no wise the Creator of evil, nor by any just reason can it be attributed to God.

Art. V.

We believe that all things, whether visible or invisible, are governed by the providence of God. And those things which are evil, God knows that they are evil, and allows them, but he is not their deviser, nor indeed their Creator; but when they have taken place, sometimes they are directed by Supreme Goodness toward something useful; which does not make them indeed so,

but directs them to something better, as far as possible. We should adore but not pry into divine providence, in things that are hidden, and judgments not at all revealed. Those things indeed taught by Holy Writ concerning it, which tend toward life eternal, we should gratefully inquire into, and consequently we should receive from it without doubting our first conceptions concerning God.

Art. VI.

We believe that the first man created by God fell in Paradise, when, disregarding the divine commandment, he obeyed the deceitful counsel of the serpent, and thence flowed in succession original sin, so that no one is born *according to the* flesh who does not bear

this burden, and does not feel its fruits (effects) in this life. But the fruits (of the fall) and burdens which we call sin, such as impiety, blasphemy, murder, hatred, and whatever else takes place by a wicked choice, are against the divine will, and not of nature; for many of the forefathers and prophets, and countless others, who lived in the shadow, (under the old dispensation,) and in the truth (under the new dispensation) *for example*, the divine forerunner, (John,) and especially the mother of the Word of God, and ever-virgin Mary, were not tempted of such crimes, and those like them; but with us evil is present, and as a punishment to man for his transgression, divine justice has inflicted pains, afflictions, bodily infirmities, the pangs of child-birth, living painfully

during our earthly pilgrimage, and finally death of the body.

ART. VII.

We believe that the Son of God, our Lord Jesus Christ, humbled himself—that is, he, in his own peculiar person, became incarnate, being conceived by the Holy Ghost in the womb of the ever-virgin Mary, and becoming a man, was born without giving pain or pangs of child-birth to his mother, according to the flesh, or destroying her virginity; that he suffered, was buried, and rose again in glory on the third day, according to the Scriptures; that he ascended into the heavens, and sitteth on the right hand of God the Father, who also we expect will come to judge the quick and the dead.

Art. VIII.

We believe that our Lord Jesus Christ became the only Mediator, and gave himself as a ransom for all, to make by his own blood a reconciliation between God and man, and that he, having care of his own, (people,) is the advocate and the propitiation for our sins. We say, indeed, in our supplications and petitions to him, that the saints are mediators, and above all, the all-holy mother of him, the Word of God, and the holy angels who we know are our guardians, the apostles, prophets, martyrs, and all holy men whom he has glorified as his faithful servants, with whom we number both the high-priests and priests, as ministering before the holy altar, and just men

distinguished for virtue. For we are taught by the sacred oracles to pray for one another, and that the prayer of the righteous man availeth much, and that God hears the saints, rather than those wallowing in sin. We believe that the saints are our mediators and intercessors with God, not only during their sojourn on earth, but also specially after death, when the mirrors being broken and they clearly behold the Holy Trinity, its infinite light places (more vividly) in their minds our affairs.

For, as we do not doubt that the prophets, whilst they were in the flesh, saw the things which were in heaven, by means of which they foretold things to come, so, also, the angels and the saints who have become as angels.

We do not doubt that our affairs are in the infinite light of Christ; but rather we indubitably profess and believe (this.)

ART. IX.

We believe that no one is saved without faith—by faith, we mean the most correct opinion we have concerning God and divine things, which, working by love, that is to say, by the divine commandments, justifies us before Christ; and without this it is impossible to please God.

ART. X.

We believe that the so-called, or rather which is the Holy, Catholic, and Apostolic Church, in which we have been taught to believe, contains all the

faithful in Christ, who, manifestly, up to this time and now, being in their earthly pilgrimage, have not departed to their (heavenly) country.

But we do not at all confound this Church in its pilgrimage with that in the (heavenly) country, because it happens, as certain heretics say, that the members of both are sheep of the Chief Shepherd, God, and sanctified by the same Holy Spirit. For this would be at the same time improper and impossible. Because the one is still struggling and is in the way; but the other is victorious and established in the (heavenly) country and has received the prize.

As a mortal man cannot always be the head of the Catholic Church, our *Lord Jesus* Christ himself is the head,

and having the helm in the government of the Church, he himself holds it and steers, by means of the Holy Fathers. And for this reason, in all the Churches, which are authoritatively Churches, and which consist of proper members, the Holy Ghost has placed the bishops, rulers, and shepherds, not abusively, but rightly, authorities and heads, who have in full view the Author and Finisher of our salvation, and who ascribe to him the power given. But as, among other impious things, this has also been maintained by the heretics, namely, that it is perhaps the same to be simply a priest or a high-priest, and that it is possible for the Church to be governed through certain priests without a high-priest, and that not only a high-priest

but also a priest can ordain a priest, and that several priests can ordain a high-priest, yea, they even boast that the Eastern Church participates in this error.

We reply, against the above generally received opinion concerning the Eastern Church, that the Episcopal office is necessary to the Church, and without him (a Bishop) no Church can exist, nor can any one be called or be a Christian. For he, (the Bishop,) as a successor of the apostles, having received, by way of succession, the grace given to him by the Lord, both to bind and loose by the imposition of hands and invocation of the Holy Ghost, therefore he is a living image of God upon earth, and, by the fullest energy of the consecrating Spirit, is the

source of all the mysteries of the Catholic Church, through which (mysteries) we obtain salvation. We consider him as necessary to the Church as breath is to man, and as the sun is to the world. Whence it has been elegantly said, in praise of the office of a high-priest: "That as God in the heavenly Church of the first-born, and the sun in the world, the same is each high-priest in every Church, as by him the flock shines forth, is nourished, and becomes the temple of God."

That the great mystery and office of a bishop has been transmitted successively up to our time, is manifest. For the Lord has told us that he is with us for ever, and although he is with us by other means of grace and divine benefits, yet in a more positive manner he

brings us into relation with himself, and is with us through episcopal consecration, and he is joined to us through the sacred mysteries of which the bishop is the first author and consecrator through the Spirit, and does not permit us to fall into heresy. And for this reason, Damascenus, (John,) in his fourth letter to the African, (churches,) says that the whole Church has been intrusted in general to the bishops, and Clemens the first Bishop of the Romans, and Euodius in Antioch, and Marcus in Alexandria, are acknowledged successors of Peter; and St. Andrew placed Stachys on the throne of Constantinople, and in this great and holy city of Jerusalem, the Lord placed James, (Bishop,) and after James there was another, and after him

another till our day, and for this reason, Tertullian, in his letter to Papianus, calls all bishops successors of the apostles, and Eusebius, surnamed Pamphilus, testifies to the successorship of these and the apostolic office and authority; the Fathers also testify to this, whose names it is unnecessary to enumerate, and, furthermore, the general and most ancient custom of the Catholic Church confirms this. But that the episcopal office differs from that of the simple priest is manifest. For the priest is ordained by the bishop; but a bishop is not ordained by a priest, but by two or three high-priests as the apostolic canon enjoins. And, indeed, the priest is chosen by the bishop, but the high-priest is not *chosen* by the priests, that is to say, by

the elders, nor is he chosen by civil authorities, even though they are distinguished for virtue, but by the synod of the highest Church of that country in which the city is situated, which is to receive the person ordained; or at least by the synod of that province in which it is necessary that the bishop should be appointed.

And if at any time the city should make choice of an individual, the choice is referred to the synod, and if it appears that this choice is according to the canons, the person chosen is installed by the imposition of the hands of the bishops, and by the invocation of the Holy Ghost. But if not, whom the synod desires, *he* is ordained, and the priest indeed retains the power *which* he has received, and the grace of

the priesthood; but the bishop imparts it also to others, and he who has received the office of priesthood from the bishop performs only the holy ordinance of baptism and chrism, administers the bloodless sacrifice, and gives to the people the all-holy body and blood of our Lord Jesus Christ, anoints the baptized with holy oil, unites the pious who marry according to law, prays for the sick, and that all may come to a knowledge of the truth and be saved, and especially for the remission and forgiveness of the sins of those who are pious, both living and dead. Although he differs in experience and virtue, yet having received power from the bishop, he corrects the pious who come to him, guides them in the way of attaining the heavenly

kingdom, and becomes a preacher of the sacred Gospel. But the High-priest is the minister of all these, (because he is, as has been said, the source of the sacred mysteries and gifts, by means of the Holy Ghost,) and he, entirely alone, consecrates the holy oil, and the ordination of all orders and grades in the Church is peculiar to him, and in the first and higher sense, he binds and looses, and his decisions are well received by God, as the Lord has said, and the Holy Gospel teaches, and he fights in behalf of the pious faith, and he rejects from the Church, as heathen and publicans, those who disobey, and subjects heretics to excommunication and a curse, and lays down his life for the sheep. From which it is very clear that a bishop

most uncontrovertibly differs from one who is simply a priest, and all the priests in the world, without him, cannot feed the Church of God, or at all govern it. But it has been well said by some one of the Fathers, that it is not easy to find a reasonable heretic. For they, having left the Church, have been left by the Holy Ghost, and there remains in them neither understanding nor light, but darkness and hardness. For had they not suffered such things, they would not have opposed things most manifest, of which things is also indeed the great mystery of Episcopacy taught by the Scripture, which also is described and testified to by every Ecclesiastical History and every writing of the saints, and ever received and acknowledged by the Catholic Church.

Art. XI.

We believe that all the faithful, and only they, are members of the Catholic Church; that is to say, those who, without doubting, profess the unblemished faith of our Saviour, Jesus Christ, (as shown by Christ himself and the Apostles, and the Holy Œcumenical Councils,) although some of them may be guilty of manifold sins. For if the faithful were not indeed members of the Church, and were living in sin, they would not be judged by the Church. But now, as they are judged by her, and called to repentance, and as they are led in the way of saving commandments, although they may still be defiled by sin, for this reason only, that they have not fallen into despair and

that they cling to the Catholic and pious faith, they are, and are recognized as, members of the Catholic Church.

Art. XII.

We believe that the Catholic Church is taught of the Holy Ghost. For he is the true advocate whom Christ sends from the Father to teach the truth and dispel darkness from the mind of the faithful.

But the teaching of the Holy Ghost, by means of the Holy Fathers, and the rulers of the Catholic Church, greatly adorns the Church. For as all Scripture both is, and is called, the word of the Holy Ghost; not that it was spoken immediately by him; but that by him through the Apostles and Prophets, so also the Church is taught

indeed by the Life-giving Spirit, but by means of the Holy Fathers and teachers of whom the Œcumenical Holy Synods are considered the rule; for we will not cease to say this ten thousand times, and therefore not only are we persuaded, but we also confess without doubt as true and certain, that it is impossible for the Catholic Church to err or wander at all, or ever to choose falsehood instead of truth. For the all-Holy Spirit ever operating through the Holy Fathers and rulers, faithfully ministering, frees the Church from errors of every kind whatsoever.

Art. XIII.

We believe that man is not justified through faith alone, but through faith working by love; that is to say, by

faith and works. But that faith alone, without works, should be taken instead of the righteousness of Christ, and bestow upon us salvation, we know this to be far from all piety. For faith, thus understood, would be applicable to all men, and there would be no one not saved, which, indeed, is a downright falsehood. But, on the contrary, we believe, rather, that not the relativeness of faith, but the faith which is in us through works, justifies us before Christ. But we understand works, not as witnesses, confirming our calling, but as fruits in themselves, through which faith becomes effectual, and as being in themselves worthy, by the divine promise; so that each one of the faithful may receive the things done in his body, whether it be good or bad.

Art. XIV.

We believe that man, by transgression, became like unto the brutes ; that is to say, he became vile, and fell from a state of perfection and dispassionateness; not that he lost the nature and the power which he received from God, who is supremely good, for thus he would not be rational, and consequently he would not be a man; but that he has the same nature in which he was created, and the energy of nature which is free-will, living and acting so that by nature he can choose and do good, and avoid and hate evil. For it would be improper to say that the good nature, created by God, who is supremely good, is destitute of good action; for this would be saying that nature is

evil, (than which nothing could be more impious,) for action depends upon nature, but nature depends upon the Creator, (although the manner of dependency differs.) But that man by nature can do good, the Lord signified when he said that idolaters love those who love them, and it is taught most plainly by Paul, in his Epistles to the Romans, 1st chap. 19th verse, and elsewhere expressly, in which he says: "The Gentiles, which have not the law, do by nature the things contained in the law." From which things this also is manifest: that is, that it is impossible that the good which a man shall do is sin. For it is impossible for good to be evil, for what comes by nature alone, and is carnal, and which does not make the person who

does it spiritual, does not contribute to salvation without faith, nor to condemnation; for it is not possible that good should be the cause of such evil, but, operating by grace and with grace, in those that are regenerated, works what is perfect, and renders the doer worthy of salvation. Man, therefore, before regeneration, is able by nature to incline to good, and choose and work moral good, but being regenerated, it is necessary, in order to do what is spiritually good, (for works being in part the cause of the salvation of the just, and working wonderfully by grace, are properly called spiritual,) it is necessary that that grace should precede in the manner which has been set forth in the articles concerning predestination, so that he is not able to perform any work

worthy of life according to Christ, though he has (the power) to will, or not to will, to obey what grace demands.

Art. XV.

We believe that the evangelical mysteries in the Church are in number seven. For a less or a greater number of mysteries in the Church we have not. For the number of mysteries except the seven, is an invention of heretical foolishness. But the number seven is instituted by the Holy Gospel, as also the other dogmas of the Catholic faith. For example, he (Christ) commanded, saying: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

(Matt. 28 : 19.) Also this: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (Mark 16 : 16.) But the mysteries of holy oil and holy chrism he taught by this, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high," (Luke 24 : 49,) with which power they were clothed by the coming of the Holy Ghost. And this, the mystery of holy chrism makes manifest, concerning which (mystery) Paul also speaks of in the second Epistle to the Corinthians, (chap. 1 : 21, 22,) and more clearly is it discussed by Dionysius the Areopagite. But the mystery of ordination is taught by this, "This do in remembrance of me," (Luke 22 : 19,) and by *this:* "Whatsoever ye shall bind on

earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matt. 18 : 18.) But the mystery of the bloodless sacrifice by this, "Take, eat, this is my body. Drink ye all of it; for this is my blood of the New Testament," (Matt. 26 : 26, 27, 28;) and this: "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." (John 6 : 53.) And that of marriage, after what is said in the Old Testament concerning it, (is taught) by his ratification of it saying: "What, therefore, God hath joined together, let not man put asunder." (Matt. 19 : 6.) Which also the divine Apostle calls a "great mystery." (Eph. 5 : 32.) But the mystery of repentance, with which that of mysterious confession is combined, is

taught by this, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained," (John 20 : 23,) and by this: "But except ye repent, ye shall all likewise perish." (Luke 13 : 3.) But the holy oil, or anointing with oil, is spoken of in Mark 6 : 13, and it is expressly testified to by the brother of God, (James 5 : 14, 15.) But the mysteries consist both of the natural and the supernatural. They are not, however, simple signs of the promises of God. But we confess that they are necessarily efficacious means of grace to the initiated.

But we reject as foreign to Christian doctrine, that the perfection of the mysteries requires the use of any earthly thing. For this is contrary to the

mystery of the Eucharist, which mystery being instituted by a substantive verb and sanctified by the invocation of the Holy Ghost, is perfected by the actual existence of the signified body and blood of Christ. And the perfection of this necessarily precedes the use. For, if before the use it were not perfect, he who used it unworthily would not eat and drink condemnation to himself, having partaken only of simple bread and wine. But now unworthily partaking of this, he eats and drinks damnation to himself; so that the mystery of the Eucharist is not in the use, but in the rite which precedes the use. We also reject, as vile and abominable, this: that where faith is wanting the whole of the mystery is lost. For heretics who were once

baptized, when they have cast away their heresy and are joined to the Catholic Church, the Church receives, although they have had a defective faith, by virtue of their having received perfect baptism, and therefore having afterward acquired a perfect faith they are not re-baptized.

Art. XVI.

We believe that the Holy Baptism, ordained by the Lord and performed in the name of the Holy Trinity, is most necessary; for without this no one can be saved, as the Lord has said: "Whosoever is not born of water and of the Spirit, cannot enter into the kingdom of heaven." (John 3 : 5.) For this reason it is essentially necessary also for infants, because they also

are subject to original sin; and without baptism it is not possible to obtain remission, which, indeed, our Lord showing did not say partially, but simply and absolutely, "Whoever is not born again," which is the same with this, it is necessary for all, after the coming of the Saviour Christ, who are to enter into the kingdom of heaven, to be born again.

And if infants are men, and if they need salvation, they need also baptism. And those not born again, as not having received remission of original sin, are subject to everlasting punishment, and in consequence cannot be saved without baptism. So that it is absolutely necessary that infants should be baptized. Besides, infants are saved, as is said by Matthew. "But he who

is not baptized is not saved." Therefore it is necessary that infants should be baptized. And in the Acts it is said that "whole houses were baptized," (Acts 16 : 33,) therefore also infants must have been baptized. This also the Fathers of old clearly testify to, among whom also Dionysius, in his work concerning ecclesiastical hierarchy, and Justin, in his fifty-sixth inquiry, says expressly, "Those, who in faith bring infants to baptism, are deemed worthy of the benefits arising through baptism," and Augustin says that it is an apostolic tradition that children are saved by baptism, and elsewhere it is said the Church gives to children the feet of others so that they may come, the hearts of others so that they may believe, the tongues of others so that they

may profess," and in another place: "The mother Church gives unto them a motherly heart." But baptism is administered by pure water, and by no other liquid, and is performed by the priest alone, and in case of necessity, it may without hesitation be performed by another person besides an orthodox, and who has an intention suitable to divine baptism.

The consequences of baptism, to say in a word, are: first, the remission of original sin and of other sins, as many as the one baptized has committed; second, He is delivered from the eternal punishment to which he was subjected, either for original sin or for those things which he personally has done worthy of death; third, It gives unto them a blessed immortality, &c.

quitting them of sins previously committed, renders them temples of God. It is not to be said that all sins are not remitted by baptism, but that they remain but have no force: for this would be full of the greatest impiety, and rather a denial than a profession of piety, but that every sin committed before baptism is done away, and is accounted as not having taken place. For the types of baptism and all the passages which refer to it, intimate that this very same baptism signifies entire purification; and those very names of baptism present the same thing. For if baptism is by the Spirit and by fire, it is manifest that it is a perfect purification for all. For the Spirit completely purifies: if it is a light, it has dissipated darkness; if it is regenera-

tion, old things have passed away, and what are those except sin; if the baptized puts off the old man, therefore he puts off sin; if he puts on Christ, therefore he becomes sinless by the operation of baptism. For God is far from sinners. This also Paul teaches more clearly, saying, "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous," (Rom. 5 : 19,) and if righteous, therefore free from sin. For it is not possible that life and death should be in the same thing; if Christ truly died, therefore also truly is remission through the Spirit. Hence also is this manifest, that all infants that are baptized and die, are, without doubt, saved, being foreordained by the death of Christ. For

since they were without any common sin, because they were redeemed by divine baptism, and of special, (sin,) because children, having no free will in operation, do not sin, they are therefore saved. For baptism gives an indelible character. For it is impossible that one who has once been rightly baptized should be re-baptized, though he should fall into ten thousand sins: or should abjure his faith. For wishing to return unto the Lord, he, by the mystery of repentance, resumes the adoption which he lost.

Art. XVII.

We believe the all-holy mystery of the sacred Eucharist, which we above placed the fourth in order, is that which the Lord delivered the night in which

he gave himself up for the life of the world. For having taken bread and blessed it, he gave to his holy disciples and apostles, saying, "Take, eat, this is my body;" and having taken the cup, and given thanks, he said: "Drink ye all of it; this is my blood, which is shed for many for the remission of sins." (Matt. 26:26–28.)

We believe that our Lord Jesus Christ is present in the celebration of the Eucharist, not typically or figuratively, nor by exceeding grace, as in the other mysteries, or by mere presence, as some of the Fathers have said concerning baptism; neither by impanation, so that the divinity of the Word is personally united with the bread of the Eucharist, as the Lutherans very ignorantly and unworthily believe: but

truly and actually so; that after the consecration of the bread and the wine, the bread is changed, transubstantiated, converted, transformed into the true body itself of the Lord, which was born in Bethlehem of the Ever-Virgin, was baptized in Jordan, suffered, was buried, rose again, ascended, sitteth at the right hand of God the Father, and is to come in the clouds of heaven; and the wine is converted and transubstantiated into the true blood itself of the Lord, which, hanging on the cross, was shed for the life of the world. Also that after the consecration of the bread and wine, the substance of the bread and wine does no longer remain, but the very body and blood of the Lord, in the shape of bread and wine. Also that the body itself and the blood of the Lord are

distributed, and enter into the mouth and stomach of the partakers, both pious and impious, but that they procure remission of sins and eternal life to the pious and worthy, and bring damnation and eternal punishment to the impious and unworthy. Also that the body and blood of the Lord are cut and divided by accident, that is, by the accidents of the bread and of the wine, according to which they are acknowledged to be both visible and tangible; yet still in themselves all remain uncut and undivided; whence also the Catholic Church saith, "The divided and the undivided is divided and distributed, the ever-eaten and never-consumed, but sanctifying the partakers," (that is, those who worthily partake.) Also, that in every part, and in the least par-

ticle of the bread and wine, which is changed, there is not a part of the body and blood of the Lord, but the whole Lord Christ in substance; that is, with the soul and divinity — that is, perfect God and perfect man. So that though there are many celebrations of the Eucharist in the world, at one and the same hour, there are not many bodies of Christ, but one and the same Christ is present truly and actually and his body and blood is one in all the particular Churches of the faithful; and this, not that the Lord's body—which is in heaven—comes down upon the altars, but that the bread presented in all the particular churches, being after consecration changed and transubstantiated, becomes, and is, one and the same which is in heaven; for but

one body of the Lord, and not many, is in many places; and for this reason this mystery is, and is called, wonderful, and comprehensible by faith alone; not by the subtleties of human wisdom, whose vain and foolish intermeddling with divine things our pious religion, which was delivered to us from God, rejects. Also, that the same body and blood of the Lord, which are in the mysteries of the Eucharist, ought to be honored without bounds, and to be worshipped in the highest degree; for the adoration of the Lord, and of the body and blood of the Lord, is one. Also, that it is a true and propitiatory sacrifice, offered for all the pious, living and dead, and for the benefit of all; as it is expressly said in the prayers of this mystery, delivered by the apostles to the

Church, according to the commandment of the Lord to them. Also, that what is kept in sacred vessels for the communion of such as lie in a dying state, is, immediately after consecration, both before and after it is used, the true body of the Lord, and does not differ in the least from himself; so that after the consecration, before the use, in the use, and after the use, it is altogether the true body of the Lord. Also, we believe that by the word transubstantiation, the manner in which the bread and wine are changed into the body and blood of the Lord, is not made manifest; for that is altogether incomprehensible and impossible, except to God himself, and argues ignorance and impiety in those who so believe; but that the bread and wine, after the consecra-

tion, are changed into the body and blood of the Lord, not typically or figuratively, nor by exceeding grace; nor by the communion or the presence of the divinity alone of the Only-Begotten; neither is any accident of the bread and wine changed into any accident of the body and blood of Christ, according to any turning or alteration; but they truly, and actually, and essentially become—the bread, the same true body itself of the Lord, and the wine the very blood of the Lord, as aforesaid. Also, that this mystery of the holy Eucharist is not to be performed by any other than a pious priest, and one who hath received his priesthood from a pious and lawful bishop, according to the manner which the Eastern Church prescribes.

This, in brief, is the belief and true confession, and most ancient tradition of the Catholic Church concerning this mystery, which must in no manner be curtailed by the pious wishing to adopt the innovations and profane babblings of heretics; but the prescribed tradition must necessarily be kept safe and unshaken; for the Catholic Church of Christ disowns and anathematizes those who transgress.

Art. XVIII.

We believe that the souls of those who have died are either in happiness or in woe, according to what each one has done, and, being separated from their bodies, they depart immediately either into happiness, or sorrow and anguish, it being acknowledged that nei-

ther the (state of) enjoyment nor condemnation is complete. For after the general resurrection, when the soul shall be united to the body, with which it conducted either well or ill, each one will receive the completion either of enjoyment or of condemnation. But as to those destroyed by deadly crimes, who departed (this life) not in despair, but repentant, though they brought forth no fruit whatever of repentance, (that is, the pouring out of tears, falling on the knees in vigils of prayers, suffering, comforting the poor, and for a time showing by works their love to God and their neighbors,) the souls of these depart to hell, and suffer the pain on account of the sins they had committed; but they are conscious of their release from that place; and that they

will be freed by supreme goodness, through the intercession of priests, and good works, which the relatives of each perform on account of those far away. But in a special manner does the bloodless sacrifice avail much, which each one privately performs for deceased relatives, and which the Catholic and Apostolic Church publicly and daily performs for all. This also, is indeed understood, that we do not know the time of their release, but that there is a release of such from pain, and before the general resurrection and judgment we know and believe, but when, we know not.

QUESTIONS, AND ANSWERS TO THEM.

Question First.

Ought the Holy Scripture to be read generally, and by all Christians?

Answer.

No. We know that all Scripture is given by inspiration of God, and is profitable; and for this reason, has in it what is necessary, so that without it, it is impossible for any one to be at all pious; but not, indeed, that it is to be read easily and altogether profitably by all, but only by those who, with proper examination, look into the depths of the spirit, and know in what ways the Holy Writ is to be examined and taught and read in general, so that it has been permitted to every pious per-

son to hear the things of the Scripture, that he may believe with the heart unto righteousness, and confess with the mouth unto salvation; but the reading of certain parts of Scripture, and especially of the Old Testament, is prohibited for the aforesaid reasons and others similar to them. And to order the untrained not to read all the sacred Scripture, is the same as to command babes not to touch strong meat.

Question Second.

Is Scripture plain to all Christians who read it?

Answer.

If Holy Scripture were plain to all Christians who read it, the Lord would not have commanded those wishing to obtain salvation to search it, and in

vain would it be said, that the gift of teaching in the Church was given by God to Paul; and Peter would not have said concerning the Epistles of Paul, that they have some things hard to be understood. It is manifest, therefore, that the Scripture has great depth, and greatness of conception, and needs learned and holy men for the investigation and true comprehension, (of it,) and a knowledge which is correct and in harmony with the whole Scripture, and with the Holy Ghost, whose work it is; so that though the faith concerning the Trinity, and the incarnation of the Son of God, his passion, the resurrection, the ascension into heaven, the word concerning regeneration and the judgment to come, on account of which many have not hesitated to endure

death, may be known by those born again, still it is not necessary, or rather it is impossible for all to know those things which the Holy Ghost manifests only to those who have been exercised (trained) in wisdom and holiness.

Question Third.

How ought we to believe concerning the holy images and the adoration of the Saints?

Answer.

The Saints being, and being confessed by the Catholic Church to be mediators in the manner stated in the Eighth Chapter, (Article VIII.,) it is time to say that we honor them both as the friends of God, and as interceding for us with the God of all.

And we honor them in a two-fold manner. In the one manner the Mother of the word of God, and which we call Hyperdulicon,* (*ὑπερδουλικὸν.*) For

* Note by Jonas King.—In order to understand this Article, it is necessary to explain four words, and the manner in which they are used by the Greeks, namely, Dulikon, Hyperdulikon, Proskenisis, and Latria.

Proskenesis (*προσκύνησις*) is the act of honor, adoration, or homage paid to men, or to the gods, by bowing or falling down before them.

Speaking of this adoration rendered to Eastern despots, Xenophon says: "Ye (the Greeks) worship (*προσκυνεῖτε*) the gods only." ("*Οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε τοιούτων μὲν ἐξὲ προγόνων.*' Ξεν. Κύρ. 'Αναβ. βιβ. γ'. Κεφ. β'. 13.)

This act of adoration (proskenesis) was what the devil demanded of Christ, and for which one act he promised to give him all the kingdoms of this world, and all their glory. The same word is used in the reply of the Saviour. "It is written, Thou shalt worship (proskenesis—*προσκυνήσεις*) the Lord thy God, and him only shalt thou serve (*λατρεύσεις*—latreuses).

This *proskenesis* is what the Eastern Church demands for

though the mother of God is truly a handmaid of the only God, yet also is

all the saints and angels, and their images, for holy relics, for the wood of the cross, etc.

The word "*dulikon*" (*δουλικὸν*) is derived from the word dulos, (*δοῦλος*,) which means a servant or a slave; and the honor, adoration, or homage paid by a servant or slave to his master is called *doulikon*. This doulikon honor, adoration, or homage, the Eastern Church demands for all the saints and angels, except Mary. For her they require honor, adoration, or homage, which they call *hyperdoulikon*, (*ὑπερδουλικὸν*,) that is, an honor far above that which they call *doulikon*.

The word Latria, (*λατρεία*,) which they use for the *worship* paid to God alone, is derived from the word *latrevo*, (*λατρεύω*,) which means to work for hire or pay, and is used also for work or service done for the gods, that is, sacrifices, prayers, etc., in other words, divine worship.

This *latria*, the Eastern Church declares must not be given, except to God alone. And yet they use, in the adoration of Mary, almost the same words and phrases which they use in the worship of God; for instance, they say in their public prayers in the churches, to Mary, "All my hope I place in thee"—just the same that they say to God—(*Τὴν πάσαν ἐλπίδα μου εἰς σὲ ἀνατίθημι, Μῆτερ τοῦ Θεοῦ· φύλαξόν με ὑπὸ τὴν σκεπην σου.*)

she mother, as having begotten one of the (persons) of the Trinity, according to the flesh, and therefore she is praised as imcomparably more excellent than all others, both angels and saints. Whence also we render unto her this Hyperdulicon (*ὑπερδουλικήν*) worship. In the second manner, which we call Dulikon, (*δουλικόν*, servile,) we worship or honor the angels, apostles, martyrs, and all the saints. We also worship (*προσκυνοῦμεν*) and honor the wood of the honorable and life-giving cross on which our Saviour suffered, to save the world; also the place of the

As the word proskenesis (*προσκύνησις*) is, in the New Testament, translated *worship*, it has thus been properly translated in this Article. And judging from the Oriental Church service, and their addresses to God and Mary, I can see little or no difference between the proskenesis and latria, rendered to each.

life-giving cross; the manger in Bethlehem by which we were redeemed from brutishness; the place of the skull, (Calvary;) the life-giving tomb, and the other holy places that are worshipped; also, the Holy Gospels and the sacred vessels by which the rite of the bloodless sacrifice is performed. And by yearly remembrances, and public festivals, and divine temples, and votive offerings, we venerate and honor the saints. Besides, also, we worship (*προσκυνοῦμεν*) and honor and kiss the image of our Lord Jesus Christ, and of the superlatively holy Mother of God, and of all the saints, and indeed also of the holy angels as they appeared to some of the Forefathers and Prophets. We also represent the all-Holy Ghost as he appeared in the form of a dove.

But if some should say that we commit idolatry in worshipping (προσκυνοῦντας) saints and the images of saints, etc., we consider it a vain and futile, (assertion.) For we worship (λατρεύομεν) the Triune God alone, and no other. But the saints we honor in a two-fold manner; first, in relation to God, because on his account we honor them, and second, on their (own) account, as they are living images of God.

But the holy images we worship relatively, as the honor rendered to them relates to the prototypes. For he who worships (ὁ προσκυνῶν) the image, through the image worships the prototype, and the glory of the image and of the one represented is not separated or divided, just as a royal ambassador is honored, (on account of the one who sent him.)

And what things they take from the Scripture for the establishment of their innovations, do not assist them as they will, but rather appear in harmony with us. For we, when we read the Holy Scriptures, examine time and person, example and cause, whence also, when we see the same God at one time saying, "Thou shalt not make unto thyself an idol nor a likeness; thou shalt not bow down thyself to them nor serve them," and at another, commanding cherubims to be made, and oxen and lions in the temple, we do not consider these things as conflicting; but considering time, etc., as has been said, we arrive at the true opinion concerning these things. And the passage, "Thou shalt not make unto thyself any likeness or image," we consider as mean-

ing the same as "Thou shalt not worship strange gods," that is, thou shalt not worship idols. For the custom of worshipping relatively (*προσκυνεῖσθαι*) holy images has been continued from the time of the Apostles, and worship (*λαρεία*—the highest kind of worship) has been preserved to God alone; and God does not appear as speaking contrary to himself. Wherefore, the commandment being concerning idolatry only, we find that cherubims were made and honored, and the forms, that is, likenesses, in which angels appeared, were worshipped, (*προσκυνηθέντα.*)

But those of the saints, whom they adduce as saying that it is not lawful to worship (*προσκυνεῖν*) images, we consider as helping us rather than them; for they, contending against those who

worship with the highest kind of worship (λατρευτικῶς προσκυνούντων) the holy images, and against those who bring into the Church the images of their deceased friends, subject to anathema those who do this, and not against the correct worship (ὀρθῆς προσκυνήσεως) of the saints and holy images, and of the honorable cross, and the other things aforementioned, seeing that assuredly from the time of the Apostles, the holy images have been in the Church and been worshipped by the faithful; and after them, the Seventh Œcumenical Holy Council puts to shame every abomination of the heretics; and gives us to understand most clearly how we are to worship the holy images and the things above mentioned; but it anathematizes and subjects to excom-

munication those worshipping with the highest degree of worship (*προσκυνοῦντας λατρευτικῶς*) the images, or who say that the orthodox, who worship (*προσκυνοῦντας*) the images are guilty of idolatry; and we, therefore, with them, anathematize those who worship, with the highest degree of worship, (*προσκυνοῦντας λατρευτικῶς,*) either saint, or angel, or image, or cross, or relic of saints, or holy vessel, or gospel, or any thing else, which is in heaven above, or in the earth beneath, or in the sea. For we render to the Triune God alone this highest degree of worship, (*λατρευτικὴν προσκύνησιν,*) and we anathematize those who call the worship of images Iconolatria, (*εἰκονολατρέιαν.*) We also (anathematize) those who do not worship them, (*μὴ προσκυνοῦντας,*) and who do

not honor the cross and the saints, according to the tradition of the Church. But we worship (προσκυνοῦμεν) the saints and the holy images in the manner aforesaid, and we paint them (the images) for ornaments of the churches, and that they may be books for the ignorant and for the imitating the virtues of the saints, and for remembrance of them, and for increase of love and for watchfulness in prayer to the Lord as our Lord and Father, and to the saints as *his* servants, and *our* helpers and mediators.

But the heretics reproach even the prayers of the pious (directed) to God. We do not know why they (so especially) accuse that (the prayer) of the monks. We indeed understand prayer to be a conversation with God and the

asking of suitable things, from whom we hope to receive elevation of mind toward God, and a pious disposition directed toward God; and we know that the seeking of the above things is an assistance to a holy soul, and the worship given to God is a sign of repentance and of a sure hope; and it may be in the mind alone, or in the mind and heart; in it is contained a view of the goodness and of the mercy of God, the unworthiness of the petitioner, and the promise of future subjection to God, and it has faith and hope and the keeping of the commandments, and first of all, the petition for heavenly things; and it has many fruits, which it is superfluous to enumerate; and it is to be continual, and to be performed in a standing or kneeling posture. And

such is the benefit derived from it, that it is confessed to be the nourishment and life of the soul. And all these things are gathered from the divine Scripture, so that if any one seeks a proof of them, he is like a fool, or like a blind man, who, at mid-day, and in the open sky, disputes concerning the light of the sun. But the heretics, desiring to leave nothing of what Christ commanded unbroken, have attacked even this. And being ashamed to act thus openly and impiously concerning prayer, they do not hinder its performance, but they are troubled with the prayers of the monks. And this they do that they may excite, among the simple, hatred against the monks, that they may not be at all tolerated but be regarded as profane and innovators,

and that they (the simple) may not endure that the dogmas of the orthodox faith should be taught by them. For the adversary is wise in evil things, and shrewd in vain things, and so also his followers, (especially such heretics as these,) and it is not so much the desire of their heart to be pious, as it is to be always plunging headlong into the depths of wickedness.

But let us ask them what do they say the prayers of the monks are? and whether the monks have done any thing of themselves, or dissonant to the orthodox religion of Christians? and if so, then we ourselves will agree, (with them,) and say that those monks are not only not monks, but not even Christians.

But if the monks proclaim at length

the glory and the wonderful things of God, and constantly and unceasingly and at all times, in hymns and doxologies, honor the divinity as far as is possible for man to do, at one time singing passages from Scripture, at another collecting hymns from the Scripture, that is to say, in consonance with it, we (shall be obliged) to confess that they perform an apostolic and prophetic work, or rather, a work of the Lord.

Whence, also, we, in singing the service contained in our sacred books, perform a work not at all inconsistent with Christians. For all such books treat of a united and distinguished theology, and in hymns, at one time collected from the divine Scripture, at another according to the supply of the Spirit, that the words may be suitable

for the members, we sing in other words the things of Scripture. But that it may be perfectly plain, that we ever sing the things of Scripture in each of the hymns called Troparion (τροπάριον) we add a passage of Scripture. And if in the Thekara we sing, and sing other prayers, made by the ancient fathers, let them say which of them is blasphemous and not pious, and we will reject them, as they do. But if they say this, only, that to pray constantly and unceasingly is an evil thing for them and for us, (we answer) let them fight against Christ, (as they do fight,) who spoke the parable of the unjust judge, that we ought ever to pray, so as to avoid afflictions and stand before the son of man; let them fight against Paul, and what he says in the first Epistle to the

Thessalonians, fifth chapter, and in many other places—in a word, against the divine rulers of the Catholic Church from Christ up to our time; for the earnest prayers of the forefathers, Apostles, and Prophets suffice to put them to shame.

If, then, the things (doings) of the monks are those of the Apostles and Prophets, we must say, also, of the holy Fathers and progenitors of Christ himself; that is, that the prayers of the monks are the fruits of the Holy Ghost, the giver of gifts. But the heretics have made innovations, in the things concerning God and things divine, blaspheming and misinterpreting the divine Scripture, curtailing and reviling, and these are sophisms and inventions of the devil.

And it is hurtful to say this, namely, that it is impossible for the Church to command fasts and abstinence from certain meats, without violence and tyranny. For the Church, for the mortification of the flesh and the passions, does well in carefully ordering prayer and fasting, of which all the saints were lovers and examples, and by which our adversary, the devil, with his hosts and powers, being overcome, the race which lies before the pious is easily finished.

These things, therefore, the tender Church having considered, does not force upon Christians, or tyrannize, but beseeches, admonishes, teaches the things of the Scripture, and persuades by the power of the Spirit.

In Constantinople, in the year of the

Saviour, 1723, in the month of September.

Jeremiah, by the mercy of God, Arch-Bishop of Constantinople, New Rome, and Œcumenical Patriarch, with my own hand have subscribed, and declare and confess this to be the orthodox faith of our Apostolic, Catholic, and Eastern Church of Christ.

Athanasius, by the mercy of God Patriarch of the great city of God, Antioch, with my own hand have subscribed, and declare and confirm and confess this to be the orthodox faith of our Apostolic, Catholic, and Eastern Church of Christ.

Chrysanthus, by the mercy of God, Patriarch of the holy city, Jerusalem, with my own hand have subscribed, and declare and confess this to be the

orthodox faith of our Apostolic, Catholic, and Eastern Church of Christ.

Callinicus, Bishop of Heraclea, with my own hand have subscribed, and declare the same with the above Holy Patriarchs, with my heart and my mouth, which I also shall proclaim till my last breath.

Antonius, Bishop of Cyzicus, confess this to be the belief of the Catholic Eastern Church.

Paisios, Bishop of Nicomedia, with my own hand have subscribed, and confess this to be the belief of the Catholic and Eastern Church.

Georasimus, Bishop of Nice, with my own hand have subscribed, and confess this to be the belief of the Catholic and Eastern Church.

Pachomius, Bishop of Chalcedon,

with my own hand have subscribed, and confess and declare this to be the belief of the Catholic and Eastern Church.

Ignatius, Bishop of Thessalonica, with my own hand have subscribed, and confess and proclaim this to be the belief of the Catholic and Eastern Church.

Anthimus, Bishop of Philippopolis, with my own hand have subscribed, and confess and proclaim this to be the belief of the Eastern Catholic Church.

Callinicus, Bishop of Varna, with my own hand have subscribed, and confess and proclaim this to be the belief of the Catholic and Eastern Church.

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Mar. 3, 1914

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